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A
S E R M O N

Preached before the

House of LORDS,

IN THE

ABBY-CHURCH, *Westminster,*

On *Wednesday, December 18, 1745*

Being the Day appointed by His Majesty's Royal Proclamation for a General
FAST.

By SAMUEL, Lord Bishop of

St. Asaph. *Bishop of St. Asaph.*

translated to Norwich 1748

L O N D O N:

Printed for H. PEMBERTON, at the Golden Buck
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MDCCXLV.

Die Jovis, 19^o Decembris, 1745.

O Rdered by the Lords Spiritual and Temporal
in Parliament assembled, That the Thanks
of this House be, and are hereby given to the Lord
Bishop of St. *Asaph*, for the Sermon by him
preached before this House Yesterday in the Abby-
Church, *Westminster*; and he is hereby desired to
cause the same to be printed and published.

ASHLEY COWPER,
Cler' Parliamentor'



REV. ii. 5.

Remember therefore, from whence thou art fallen, and Repent, and do the first Works; or else I will come unto thee quickly, and will remove thy Candlestick out of his Place, except thou Repent.

THE Words are Part of that Epistle, which our Lord vouchsafed to write to the *Church of Ephesus* by the Hands of *St. John*; and are an Exhortation to a very great and necessary Duty: Nothing being more necessary, than that Sinners should have a true Sense of their Disobedience to the Laws of GOD; should Repent of it, and forsake their Sins; and turn to GOD in Newness of Life. The Case of all Bodies of Christians, and indeed of all particular Persons, being the same now, as was That of the *Church of Ephesus* formerly, (for of whom may it not be said, as was said of that Church, that *they have left their first Love*) the Exhortation consequently will be as applicable to Us, as it was to Them. And as it contains the whole Method, and all

the several Acts of Repentance, till it is brought to Perfection, I have chosen to insist upon it, at this Time especially, when Public Authority, the State and Situation of Things without us, and the internal Conviction and Sense of every Man's own Mind, call for a more than ordinary Humiliation.

The Exhortation then consists of three Parts, containing the three most eminent Acts of Repentance; which are naturally subordinate, as the Apostle has here placed them.

I. That every Sinner should *Remember* and Consider, from what State *he is fallen*.

II. That he should *Repent*.

III. That he should in Fact return to the Exercise of those Duties, from whence he is fallen; which are here, with Regard to the former Excellence of the *Church of Ephesus*, stiled *The first Works*.

All which is enforced with a terrible Threatening, in Case this Exhortation should not have a due Effect; *Or else I will come unto thee quickly, and will remove thy Candlestick out of it's Place*. But it is at the same Time intimated, that they should be spared, if it produced in them Repentance; *Except thou Repent*.

First,

First, Then, every Sinner should *Remember* and Consider, from what State *he is fallen*. As for the *Ephesians*, to whom this Exhortation is immediately directed, it may reasonably be argued from St. *Paul's* Epistle to them, which is supposed to have been written, before he had seen them, that this People were even at that Time eminent in the Christian Faith. And as he afterwards made a long Stay with them*, it can scarce be, but that the Apostle's daily Preaching and Example must have raised them to great Perfection in the Christian Graces and Virtues; and that They, under these Advantages, as much excelled the Christians of other Places, as their City did in Grandeur, and Wealth, and Dignity, the other Cities of *Asia*, of which it is, in many ancient Monuments, stil'd the *First* or *Chief*. Yet this Perfection did not last long. We find them in this Epistle tax'd with having *left their first Love*; with having cool'd in their Zeal and Affection for the Gospel. They are therefore admonished to attend to This; to *Remember*, how much they had departed from that good Disposition, with which they had set out; and to renew their former Ardor, under Penalty of that dreadful Sentence in the Text, of having *Taken from them* the Light and Profession of the Gospel, to which they were growing so indifferent. This Admonition seems to have made a good Impression upon their Minds; and to have put a Stop to that Defection, which was beginning among them: Insomuch that St. *John*, by whose Hands they received this Check, was pleas'd

* *Act* xix. 10.

6 *A Sermon preach'd before the*

pleas'd afterwards to fix his Residence in that City, and to Honour it with his Presence even to extreme old Age.

But this Admonition is not only proper to the *Epheſians*, who had been eminent in the Profeſſion of the Goſpel; but extends itſelf to all States and Conditions of Men, when they have departed from their Duty. And every one, in order to *Repent, and do the firſt Works*, muſt *Remember, from whence he fell* by his Diſobedience. He muſt *Remember*, that, while he kept his Innocence, he lived in the Favour of GOD; under his conſtant Care and Protection in this Life, and under a certain Expectation of eternal Happineſs in the other. He muſt *Remember*, that, in conſequence of This, he enjoy'd a perpetual Calmneſs and Serenity of Spirit. Whereas now All within him is dark; full of Remorſe and perpetual Upbraidings; his Soul averſe from GOD and outcaſt from Heaven. He ſhould conſider likewiſe, that this Diſquiet and Uneaſineſs of his Mind, is not only in Fact his preſent State, but that naturally and reaſonably it ought to be ſo: And that it is only the Foreboding of the eternal Wrath of an offended GOD, which will moſt certainly one Time or other overtake him; and which, whenever it comes, will come juſtly upon him. For as his Sins have been Many; ſo he ſhould Conſider, that they have been attended with great Aggravations, againſt Light and Knowledge; againſt a gracious GOD, and a moſt Reaſonable, as well as Holy Law; againſt the Calls of the Holy Spirit, and the Dictates of his own Conſcience.

This,

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This, or something like This, is the Method, which *Private Men* must take in Examining the State and Condition of their Souls. They must lay out their Sins before them, in all their Aggravations, in order to have a due Sense of them, and to use that deep and solemn Sorrow, which they require. Not unlike must be the Proceeding by *Nations* of Men, with regard to Public and National Sins. They must consider the Corruptions, which overspread the Community. They must weigh their Guilt, and acknowledge their Aggravations; and must sincerely and devoutly confess them before GOD; especially on Days of solemn Humiliation, such as This. But This is no easy Matter to do. *Private Men* will perhaps find it difficult, to Remember accurately even their own Sins and Failings: Who then shall recount the Sins of a Whole People, laden with Iniquity? However, I will just mention a few of them, by which may be seen, how unnaturally we have perverted those great Blessings and Favours of GOD, which should have kept us to the Love and Obedience of him.

By the *Reformation* it pleased GOD to set us free from that spiritual Tyranny, which had long prevail'd over the Word of GOD; had murder'd and destroy'd Many of GOD's faithful Servants, and oppress'd them All. *We were willing for a Time to rejoice in this Light*; And a Love of Religion, a Zeal for the Honour of GOD, and a Sobriety of Manners visibly prevail'd in the Nation, and made it eminent above it's Neighbours.

Neighbours. And if any Period deserves to be distinguish'd among us with Honour, it seems to be This; when the general Life and Conversation of the People may be propos'd as our *First Works*. But as the first Transports subside'd, our Zeal cool'd, and we *lost our first Love*. In Time we lost our Modesty. The Loss of our Modesty took away with it a great Part of our Honesty. Impudence and Knavery attack'd our Religion; first in Merriment and Jestings; and when it had been made Ridiculous, it was a ready Object for Malice. The Proceeding in this Case has been not unlike, what was formerly at *Athens* with *Socrates*. When an impious Buffoon had expos'd him to the Contempt of the Populace, they were soon after prevail'd upon, to Condemn and put to Death that divine Person, whom they had been taught to despise.

Of late a Tribe of impious and flagitious Writers have spread their Venom through the Nation, to corrupt it's Faith and Morals. Christianity has been avowedly insulted and scoffed at. The Worship of GOD has been despised, and our Churches deserted. And in one Word, Religion has been reduc'd to the State, we see it in at Present. From hence has followed a Dissolution of all Bonds of Love and Union among fellow Subjects: And Faction in a thousand Shapes has overwhelm'd us.

The Restraints of Religion and Virtue having been taken off, Luxury and Riot, and Fraud and Rapine have grown to an amazing Height. We seem to have extended our Commerce to the Ends of the World, chiefly to im-

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port some Folly or Vice, from every other Nation under Heaven.

For wicked and corrupt as we are, It must in Justice be own'd, that All our Sins are not originally of our own Product. Many of our Vices (Some of the blackest) and Much of our Luxury, are of foreign Growth, and imported upon us by the Folly of Such, as run mad after Refinements. It may be hop'd therefore, if ever this Nation return to a sober Sense of Things, these Exotic Vices will be the more easily parted with.

But there are some Faults, which are peculiarly our own; and which, I doubt, it will not be easy to find (in the same Degree at least) in any other Civilized Nation; I mean a Disregard to the Worship of GOD, and a Want of Reverence for Magistrates. And I join these Two together, because the latter seems naturally to follow from the former. For when Men have lost all Fear of GOD, they naturally withdraw all Honour from his Representative. As These are almost our peculiar Faults, so are they but of late Original. Our Fathers generally fear'd GOD and the KING, and express'd Both, in their Public Worship of GOD, and Respect to Magistrates.

And Magistrates themselves are to consider, whether any Part of this Fault can be put to their own Account. They should consider, whether They themselves give so good an Example, as they ought, in their Attendance on Divine Worship. If they find themselves faulty in this Matter, they are not to wonder, if their own Honour is lessen'd, in the

same Proportion, that GOD's is; And that Obedience to Religion, and the Laws, partake of the same Fate.

Such a Corruption is a fundamental *Leading Evil*; Introductory of all others; And therefore should be immediately attended to, and reformed; For if it prevail much longer, Impiety and Barbarity must overflow the Nation.

One cannot say, All This proceeds from Ignorance. Men know their Duty generally well enough. But they value themselves in daring to out-brave both Heaven and Earth. GOD seems therefore to have begun his *Controversy with us* himself, and to have taken his Cause into his own Hand. For the present Evils and Judgments, which lie upon us, are, without Doubt, the Punishment of our Sins and Transgressions against Heaven.

This is the State, into which *We are fallen*. It becomes us to acknowledge and adore the Hand of GOD in it. For it is surely high Time, to lay these Things seriously to Heart: And if we do it, it can scarce fail to lead us to the

Second Thing required in the Text, which is, *To Repent. Remember therefore, from whence thou art fallen, and Repent.* The Term *Repentance* is not always used in the same Latitude. Sometimes it is taken in a larger, and sometimes in a more restrain'd Sense. It sometimes comprehends under it Sorrow for Sin, Conversion to GOD, and *Bringing forth Fruits worthy of Repentance*; or, as it is express'd in the Text, *Doing the first Works*. At
other

other Times it seems to signify separately true Sorrow for what we have done amiss ; and sincere Wishing it undone. But then it is join'd with other Words, which extend it's Signification ; as here in the Text, *Repent, and Do the first Works* : In other Places, *Repent, and turn to GOD*, and *do Works meet for Repentance*. For if nothing were required of Men, when they are commanded to Repent, but only to be Sorry for their Sins ; I believe, it would be no very difficult Matter, to persuade all Sorts of Men to the Performance of this Duty, upon that short Prospect of our present State, which I have just now laid before you. Men, who have any Sense of Religion and Virtue, did from the Beginning See and Lament the Excess of Wickedness, into which we were plunging ourselves. Their *righteous Souls were grieved with Seeing and Hearing, from Day to Day, the unrighteous Deeds, which were daily committed*, and they were constantly Confessing, and bewailing them before GOD : And Wicked Men themselves, when they see the Issue of their Wickedness, and to what a miserable State their Sins have brought them, cannot but wish, they had not committed them. Unless they can delight in the present Distractions and Dangers of the Nation, they cannot patiently hear the Invaders of it upbraid us with our Corruptions, and alledge those Corruptions and Disorders, as the great Encouragement, which has incited them to assault us. *They say in their Hearts, Their God has forsaken them, persecute them and take them ; for there is none to deliver them.* They expect to find us a dissolute,

abandon'd People, lost to all Order and Virtue; and thence an easy Prey to an Invader. Can any *Englishman* hear this with Patience? Will he not wish at least, that our Conduct had been otherwise, and not have given any Occasion or Colour for these Reproaches?

Perhaps such Reflections may begin to persuade us, that Virtue is of some Use to the Public; that Religion is the Basis of Society; that Wicked Men can never be Good Subjects; and that Impiety dissolves the whole Bond of Government. These Things were always plain to considering Men: It is to be hoped, No One will be so void of Reflection, as not to observe them for the future.

No Man can be so foolish, as not to wish, the Nation were free from the Difficulties and Troubles, it is in; and consequently must be displeased with those Courses, which, by the Confession of our Troublers themselves, have brought them on us. If therefore This was all, that is in it, Repentance would be no such difficult Matter, as it is commonly represented. But we are to go much further; We are to consider ourselves, as under the Divine Displeasure; and are with Confession, and Prayers, and great Humiliation to endeavour to raise up in ourselves a true Abhorrence of our Sins, a Shame and Sorrow for them; and while we actually break them off, by *Ceasing to do Evil*, make strong Resolutions against Turning to them again.

This is the Repentance, to which we are called: It is not a formal Acknowledgment, that we are Sinners, and a slight Calling upon GOD for Mercy; but it is a total
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and immediate Forsaking of our Sins, and Turning to GOD, which can give us any Hopes of the Divine Protection. And surely, if ever there was a more than ordinary Occasion for this National Repentance, 'tis the Present; When our Lives, our Liberty, our Religion, are actually attack'd by One, who pretends a Right to dispose of them all at his Pleasure, and to reduce us to the lowest Degree of Servitude and Misery, without Property, and without Laws. He has already, by his own single Authority, pretended to annul one Fundamental Law of our *Present Settlement*; and plainly tells us, that all our Laws, made for above half a Century past, are without Authority. And his Pretensions are supported by the most Potent Princes of *Europe*, combin'd together for our Destruction. In so dreadful a Conjunction as this, to Whom can we fly for Relief, but to GOD alone, who so loudly calls upon us to return to Him?

Thirdly, But This is not All, which is required of us in the Text. We must not only *cease to do Evil, but we must learn to do well*. We must betake ourselves to all Godliness and Virtue of Living; or, as it is express'd in the Text, must *do the first Works*; that is, such Works, as the *Ephesians* were eminent for, upon their first Conversion to Christianity; when they were in earnest, and their Zeal was strong for the Honour of God, and the Interest of Virtue. 'Tis to these Times, that our Lord in this Epistle calls them back, and sets before them their own Example to copy after. And, I doubt, We of these
later

later Ages must be referred to the same Time, and ascend up to the First, before we shall be able to find Any, we can, in all Things, propose to ourselves to follow. And the higher we ascend, the better; till we come to that perfect Pattern, *who left us an Example, that we should follow his Steps.* 'Tis to Him that Christians are to look, to form themselves by Him; and to endeavour to become *Holy in all Manner of Conversation, even as he is Holy.* If we would propose This to ourselves, we should need no other Example or Precept. This may suffice for all Private Persons.

And Christian Kingdoms and States being founded upon Laws, agreeable to the Gospel of Christ, and in all religious and moral Concerns, derived from it, are to be administer'd according to it. And these Laws, having such a Reference to, and Dependence on the Gospel, are to be consider'd and obey'd, as bound upon Men by the Will of God. Occasional accidental Matters may be varied, being proper or improper, according as the Circumstances of the Commonwealth vary. But Original Fundamental Points are always the same. They subsist through all Times, and the Public is always to be administer'd with a Sacred Regard to them.

Such are the Principles of Religion and Morality, which are enjoin'd by the Laws, and woven into, and supported by them. If these are at any Time injured, the whole Community must be in a sickly and disorder'd Condition. If therefore the Commonwealth appear at any Time to be

in a languishing or a violent State, Attention should be immediately had to these Sacred Fundamental Rules; to see, how they have been observed: And if it shall appear, that the Disorders complain'd of, arise from a Neglect of these Maxims, it will be very evident, that the Cure naturally must be, to return to the Observance of them.

Better and wiser Laws, than such as are establish'd in this Land, for the Support of Religion and Virtue, I suppose, fall to the Share of few Christian States. And yet so it is, and must with Shame be confess'd, that these Laws have by no Means attain'd their End; and that Religion and Virtue are not supported in the Manner, the Laws prescribe. The Reason of which is plain. The Laws themselves are but a dead Letter, till they are animated by a wise and vigorous Execution. And if there were no Failure in the Execution, I think it is quite impossible, that so much Impiety and Wickedness should prevail in this Nation.

I am not pleading for Forms, or for a Restraint on peaceable conscientious Men of any Kind, in their Ways of Divine Worship, according to the best of their Understanding, judging in the Fear of God. I think Liberty of that Kind should be indulged, as far as the Truth and Spirit of Christianity, and the Good of the Commonwealth will permit. But no Society of Rational Creatures should permit the Majesty of the Maker and Governor of the World to be insulted. All Laws should be at perpetual irreconcilable Enmity with Vice and Wickedness of all Sorts.

And

And so, GOD be praised, our Laws in themselves are. And yet what is the Face of Things before us? I have no Heart to speak my own Sentiments of these Things in their proper Expressions. Our Enemies triumph in Proclaiming our Shame: And I have no Disposition to add to their Pleasure. But yet, that Things are exceedingly out of Order, the mildest Man must confess. And it is too sensibly felt, that GOD is provoked, and has sent his Judgments upon us for this Reason. What therefore shall we do to disarm his Vengeance, and appease him towards us? I have before said, the Christian Magistrate's Rule are the Laws of the Land, drawn from, and grounded upon the Christian Revelation. The Laws therefore are impartially and severely to be executed, and their Edge turned against all Wickedness. They, who are entrusted with the Execution of them, are to consider Themselves, as the *Ministers of God*; appointed on Purpose to execute *Wrath against Them, that do Evil; and must not bear the Sword in vain*. If they wilfully and corruptly omit This, they are justly responsible for all the Mischiefs, consequent upon their Negligence. Magistrates likewise are conscientiously in their own Persons to give a good Example of Piety towards GOD; shewing by their public Reverence and Worship of Him, that they are persuaded, They have Themselves a Master and Judge in Heaven, to whom they are accountable. Thus they are by their strict Regard to all the Rules of Righteousness, and by an upright Execution of the Laws against all Impiety and Immo-

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Immorality, to endeavour to bring Men back to the Practice of Religion and Virtue. If these Things were done, they would be the likeliest Means of producing a general Reformation; and would give us Grounds to hope for GOD's Favour and Blessing, and for his Protection in all Dangers, and against all Enemies.

Thus I have gone thro' the several Branches of this weighty Exhortation, and have applied it both to Private Christians, and to whole Bodies of Christian Communities; And have, in some Measure, endeavour'd to shew, what it requires of Both in their several Capacities.

There remains that terrible Threatening, wherewith our Lord enforces this Admonition upon all Christians; Which is in these Words, *Else I will come unto Thee quickly, and will remove thy Candlestick out of it's Place, except Thou Repent.* The Threat of our Lord's Coming to them, is expressive of his Coming to them to Judgment; to take Vengeance on them for their Departing from the Love of GOD and Regard to his Gospel. And the Vengeance is express'd by *Removing their Candlestick out of it's Place.*

It appears from the 20th Verse of the foregoing Chapter, that a *Candlestick* is here used, as an Emblem of a Christian Church; *The seven Candlesticks are the seven Churches.* So that *Removing the Candlestick out of it's Place* must signify the Taking away the Christian Church; the Light and Profession and Blessings of the Gospel, from any People: Which must leave them in so forlorn and helpless a Condition, that no Exhortation afterwards could do them any

Good. It would be to no purpose to admonish Persons in this State to Repent. For Repentance itself could do them no Service; It being owing to the Terms and Faith of the Gospel alone, that Men's Sins are forgiven upon their Repentance. And if the Terms and Privileges of the Gospel were taken away, Men would unavoidably be concluded under their Sins; and would have no Means left of Removing the Guilt, or Avoiding the Punishment of them. And the People, who before rejoiced in the Gospel Covenant, would be cut off from their Relation to G O D by the Gospel; and be left to mix with the other Nations of the Earth, under their Idolatries and Corruptions.

In what Manner G O D was pleas'd to execute this Threat on the *Ephesians*, may be seen in the Histories of those several Ages, since he began to enter into Judgment with them. How at several Times He let in Infidel Nations upon them, who oppress'd and enslaved them, till at length by the long Prevalence of the Infidel Yoke upon all that Part of the World, the Profession of the Christian Faith, and almost the very Being of Christian Men there, became wholly Extinct.

There is indeed no Infidel Nation near enough, to be ready to Execute the Like Vengeance upon Us, in Case we should go on in like Impenitence and Disobedience, under all G O D's gracious Calls to Amendment. But Names and Titles signify but little: And if the Truth and Profession of the Gospel be taken away from us, it will make no great Difference, whether it be taken away by Men, who are called *Christians* or *Infidels*. The

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The present Attack upon us is in Favour of a bloody Superstition, which retains little of Christianity but the Name; and under the Denomination of *Christian*, has in many Instances restor'd the ancient *Heathen* Idolatry. And what great Advantage is it to preserve the Name, when the Substance is lost? If we are forced to submit to Heathenish Practices, it will be very small Comfort, that they are impos'd upon us by a Body of Men, who claim to themselves alone the Title of the *Christian Church*. If we are forced to pray to *New Objects* of Worship, it will be but little Difference, whether you call them *Angels and Saints*, or *Dæmons and Heroes*. If we must fall down to Stocks and Stones, we may as well worship the Statue of *Bacchus or Hercules*, as of *Anthony or Dominic*. The Idolatry is the same in either Case; only the Object of it is in the one Case stil'd by a Heathen, and in the other by a Christian Name. If the Scriptures are put to Silence and over-rul'd, and we are obliged to take them, not in their own natural Meaning, but according to Interpretations contrary to all Sense and Reason, it is of no great Consequence, whether we have any Scriptures at all, or not. If, I say, we must submit to the Dictates of that Church, which imposes these Things, How would the Light of the Gospel be in many Points better secured to us under the Establishment of *Popery*, than of *Heathenism* itself?

This Nation has, ever since the *Reformation*, been the Object of Envy and Hatred to the whole Body of the

Church of Rome: The Head of which Body has, without ceasing, by Threats and Promises and Applications of all Kinds, been instigating all Popish Princes against us: And has even now sent into our very Bowels an Instrument, Born and Nurs'd up almost in his own Household, and Instructed and Arm'd by himself, for the Purpose of subjugating us to the Popish Yoke. Should God in his Wrath give Success to this impious Attempt, our Lot must be, above all others, which ever beset the unhappiest of the Sons of Men, most deplorable and most helpless: Driven again under an Idolatrous Yoke, which was so magnanimously shaken off by our noble Ancestors, who *loved not their Lives, but gave them up unto Death*, yielding themselves up a *Burnt Sacrifice* to God, for the Sake of his Truth. The same *Mockings and Scourgings*, and *Bonds and Imprisonments* and Cruel Deaths would be acted over again; and every one must be content to Submit to them, who would not basely and wickedly renounce his Reason, his Conscience, and his God. That This is no tragical Aggravation of this Matter, the Experience of this Nation, and the Practice of that Church in all Countries, where they have had Power, makes very Evident. The Histories of whole Ages are scarce any thing, but Accounts of their Crusadoes, and National Massacres, wherein whole People have at once been exposed to Butchery. And we of this Nation may certainly expect a double Portion of their Resentment, in Revenge of our having so long, not only withdrawn ourselves from their Yoke, but also having
been

been the Public Asylum and Protectors of all Nations and Persons, who have dar'd to Protest against their Corruptions.

In the two Popish Reigns since the *Reformation*, amidst all the Fears and Sufferings of those Times, there was still some comfortable Hope and Prospect, that the Evils would not last long; and that some Others of the *Royal Stock*, being Protestants, would re-establish Peace and Truth. And so thro' the Mercy of GOD it happen'd in both Instances. But our present Prospect is confin'd intirely to This Line of the *Royal Family*; and if it should please GOD to take it from us, our future Prospect would be all over gloomy; Tyrants and Persecutors without one Ray of Light and Comfort. This Consideration alone were sufficient to endear his *Majesty* and *his Issue* to us, that they are under GOD, our only Hope and Protection, even if their Own *Royal Virtues* did not recommend them to our Love and Reverence.

If there are any so impious, as not to be moved with the Corruptions and Impieties of Popery, they are like to be such, as have no small Regard to their own Interests. Such therefore would do well to consider, that their most valuable Interests and Possessions have only the same legal Security with their Religion; that, if the Protestant Church be destroy'd, their Liberties and Properties will go along with it; that they have no other Tenure in the one, than they have in the other; and that this same Attempt is directed against Both. But I will not insist upon This. For the Time would fail me but just to mention all the
Evils

Evils and the wide Destruction, which Popery would bring along with it.

This is the Meaning of *Removing the Candlestick out of it's Place*; and these are the Consequences and Effects of such a Removal. All which laid together, in their spiritual and temporal Views, make This the most dreadful Judgment, which is possible to be inflicted in this Life; comprehensive of every Evil, which Christians and Men can suffer or dread.

There remains only to take Notice, That this dreadful Judgment is denounced only in Case of Impenitence: If we are led to Repentance by it, the Judgment will not come upon us; *I will Remove thy Candlestick out of it's Place, except Thou Repent.* So that if we *Repent*, it will not be *Removed*, and this Vengeance shall not fall upon us. These Threatenings are denounc'd on purpose, that Men may take Warning, and turn from their evil Ways and avoid them. *Why will ye die, O House of Israel? Turn ye from Your evil Ways and Live.* All Threatenings and all Promises made to Nations are Conditional: The Completion of them either for Good or Evil depends upon their own Behaviour. Pious and Obedient People entitle themselves to all the Favours and Blessings of GOD's Promises; the Wicked and Incurable draw down upon their own Heads all the Scourges and Judgments, He has threatened. So that if we Perish, our Destruction must be from Ourselves; from our own Impieties and Vices, which we will not be persuaded to Part with.

How

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How often would I have gathered You, as a Hen gathereth her Chickens under her Wings, and ye would not?

In one Word ; we see our Duty, we see our Danger, and the only Means of escaping it. If we be Obedient, *All Things shall Work together for Good to us* ; but if we continue Disobedient, there remains only *Tribulation and Wrath*, and the sad Effects of it. GOD grant, that as we See, so we may in *this our Day, Do the Things, which belong to our Peace, before they be hid from our Eyes!*

The E N D.

Just Published, by H. Pemberton.

A Sermon Preached before the House of Lords, in the Abby-Church, *Westminster*, on *Wednesday, April 11, 1744.* Being the Day appointed by his Majesty's Royal Proclamation for a General Fast, on Occasion of the present War. By *Samuel* Lord Bishop of *St. Asaph*.

Concio an Synodum ab Archiepiscopi Commissariis, Episcopis et Clero Provinciae *Cantuariensis* celebratam. Habita in Ecclesia Cathedrali D. *Pauli, London.* Die 24 *Januarii, A. D. 1734-5.* A *Samuel Lisse, S. T. P. Archidiacono Cantuariensi.*

Edita Jussu Reverendissimi et Commissariorum.

This Day is Published, (Price Two Shillings) H

THE
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OF THE
RESURRECTION,

Cleared from the EXCEPTIONS of a late Pamphlet, entitled, *The Resurrection of Jesus Christ Considered*, in Answer to *The TRYAL of the WITNESSES*.

Printed for Henry Pemberton at the Golden Buck against St. Dunstan's Church in Fleet-street.

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The TRYAL of the WITNESSES of the RESURRECTION
of JESUS.

N. B. Not only Mr. Woolston's *Objections in his Sixth Discourse on our Saviour's Miracles*; but those also which he and others have published in other Books are considered.

AS ALSO,

The USE and INTENT of PROPHECY in the several Ages of the World:

In Six Discourses, delivered at the Temple Church in April and May 1724. Published at the DESIRE of the Masters of the Bench of the Two honourable Societies. To which are added, four Dissertations. 1. The Authority of the second Epistle of St. Peter. 2. The Sense of the Ancients before Christ, upon the Circumstances and Consequences of the Fall. 3. The Blessing of Judah, Gen. xlix. 4. Christ's Entry into Jerusalem. By Thomas Sherlock, D. D. Dean of Chichester, and Master of the Temple (now Lord Bishop of Salisbury.) The fourth Edition, corrected and enlarged.

I. His Lordship's Sermon before the Lord Mayor, &c. Easter-Monday, 1728.

II. — Sermon before the House of Lords, Jan. 30, 1734.

III. — Sermon before the Society corresponding with the Incorporated Society for promoting English Protestants in Ireland, 1738.

IV. Sermon before the Trustees of the Infirmary in James-street, Westminster, 1735.